

the war cry

CANADA AND BERMUDA

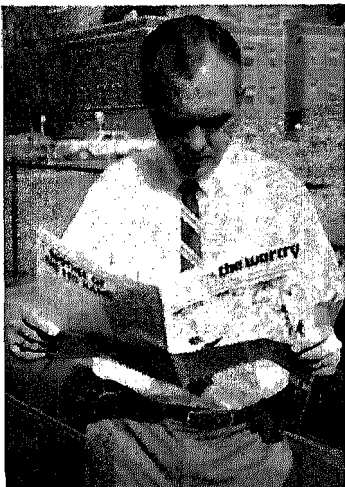
Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101 Queen Victoria Street, London, E.C. 4. William Booth, Founder. Frederick Coutts, General Territorial Headquarters: 20 Albert Street, Toronto 1, Ontario. Clarence D. Wiseman, Territorial Commander. All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario. Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada. Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

IN THIS ISSUE

This week Captain Bram Tillsley makes a welcome re-appearance on our Bible School page. Not only have some of his earlier series been extensively used in Bible camps and classes in Canada and other lands, but in the last few days news has come that his studies on the Philipians, which appeared in these pages during last year, have been translated and used recently in "The War Cry" in Finland. Another series which is attracting attention is Lieut.-Commissioner Cook's articles on drug addiction (this week's instalment is on page 8). These first appeared in the New Zealand "War Cry". We have received an enquiry from a Canadian journal devoted to combatting drug addiction for permission to reprint.

We are also indebted to the U.S.A. "War Cry" for the devotional article on page 5 and another on page 12, and to the newsletter of the Vancouver Harbour Light Centre for the excellently written front-page story. So, in the Army world, the good news goes around and around.

Less dramatic than page 1 but no less far-reaching in its influence is the heartening news on page 3. We wish more of the folk who have good news to tell would let us into the secret.



The news goes around

EDITORIAL:

Sunday Well Spent

ANYONE in the entertainment business knows that it suffers from the law of diminishing returns. Today's craze is tomorrow's drag. All of us, like small children, tire of our amusements unless they give opportunity for increasing skills. Passive entertainment provides but passing pleasure.

But for the three Sundays on which this year it was permitted to open for the first time in its ninety years, attendances at the Canadian National Exhibition would have shown another drop. In July the ban on Sunday horse racing in Ontario was lifted. Within three weeks the low-priced Jockey Club shares shot up from \$3 to \$4. It is natural that those who make money in an effort to amuse should cast covetous eyes on a whole day of general leisure which could offer some respite for their financial problems. Public opinion is on their side and in no small measure this is due to the influence of the press.

The day after the C.N.E.'s first Sunday a newspaper editorial described the idyllic scene and wondered why the visitors had to wait so long to be granted these simple pleasures. Then came the barb. "We welcome it . . . for the indication it gives that stuffiness, hypocrisy and Victorian severity may be in retreat in Ontario. . . . Every advance of the enlightened mind deserves to be cheered."

Enlightened? They can paint the Victorian era as black as they like, but those who are trying to destroy sabbatarian standards have not yet entirely suppressed the truth that this was an age when worship, work and leisure were shown to be interrelated, and it was by this knowledge that the C.N.E. visitors of sixty and more years ago enjoyed, just as much as today, the simple pleasures of their times—both weekdays and Sundays.

With all the affluence and with all the leisure people have today, they are thoroughly bored. Having allowed their capacity for worship to atrophy they have lost the secret of making work and leisure meaningful. They have made their Sundays a bore and it affects the whole week. A sabbath well spent brings a week of content. The Church has the answer to the malaise of

today and those who want to disbelieve it do so to their own loss.

A Strategy of Suffering

QUITE outside the realm of politics there is a kind of radicalism which history shows to be the area in which God frequently works out His purposes, often in spite of the agnosticism, and even the atheism, with which such radicalism may be associated. Indeed, there is plenty of Old Testament evidence of His use of heathen nations.

Czechoslovakia is not a heathen nation. (Can any country these days justify a claim to be Christian?) John Hus, the Christian martyr whose radicalism pre-dates the Reformation, is still revered by the Czechs. Freedom is a Christian concept but it is often sought in non-Christian ways, which means freedom for the few at the expense of the many. All political strategy is inevitably tinged with self-interest; but God can best do His work through the idealism of those who are prepared to sacrifice themselves for the common good.

The coup d'état, like the blow struck by Peter in Gethsemane, can produce only limited, short-term results. Christ's strategy is that of suffering—not necessarily pain or death, but in its archaic meaning—to permit or allow. "Suffer it to be so now", to use His own words, means a readiness to accept a measure of humiliation, frustration or reversal. It means acquiescence, prompted not by cowardice but in the confidence that the only effective force is moral force. Defeated morally, physical force will eventually disintegrate. This is what God seems to be saying in this latest crisis. It is a hard lesson and requires both courage and patience.

By its connotation radicalism goes to the root of things. The Christian radical looks out on a world struggling to nurture peace and health and knowledge in an arid atmosphere of mutual suspicion, with much of the tender growth of years continually being blighted by outbreaks of violence and oppression. Yet he holds hope because he knows that, unseen and irresistible, strong new growth is pushing to the surface. Evil shall perish and righteousness shall reign.

Earthquake Relief

An earthquake was probably not in the minds of the young Canadian Salvationists who have spent their summer vacation assisting the work of The Salvation Army in a number of missionary lands.

This experience, however, came to Ron and Carla Knight of Vancouver Temple who have been working in the Philippines. At the beginning of August these two Salvationists, who had been sent to commence youth work in Baguio City in the Mountain Province, travelled down to Manila on the morning of the earthquake which shook the greater part of the city and several large towns in the surrounding district. They had made the journey to attend the new training institute but instead they joined rescue and relief teams operating from the Army's headquarters.

The relief centre was not only a place for serving food and drink but also a place for bringing com-

fort to the bereaved. Fifty bales of clothing donated by an English agency and transported free by an Australian airline were distributed to survivors of the disaster. A young Filipino woman who had helped at the relief centre later attended meetings at the Manila Central Corps for the first time and there sought salvation.

Army Leader Retires

AFORMER Chief Secretary for the Canadian Territory, Commissioner William R. A. Davidson, with Mrs. Davidson, retires from active service at the end of this month.

They have recently conducted campaigns in Sweden, the Netherlands and Germany, following the relinquishing of their duties as leaders of the U.S.A. Eastern Territory. Previous to this they were responsible for the U.S.A. Southern Territory.

Commissioner and Mrs. Davidson hail from Ireland, having be-

come officers from Belfast Citadel in 1924. They held a number of corps, divisional and training appointments in the British Isles before the Commissioner took up his first appointment in the New World in 1947, as Training Principal in New York.

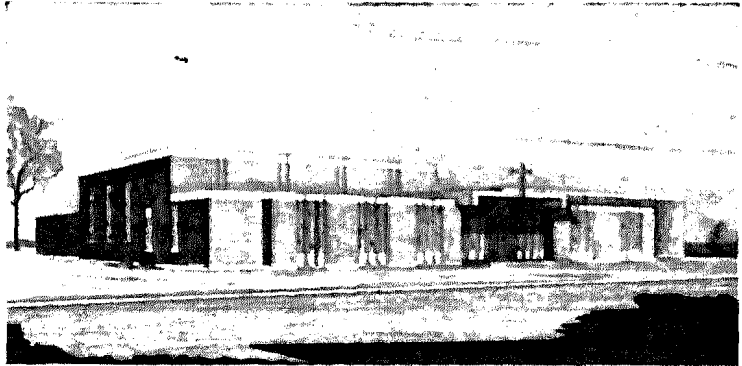
Corps' Service Scheme

SIMILAR to the Company of Young Canadians, the Regent Hall Corps, in London, England, has a scheme whereby young people work full-time in the corps' community projects for periods of six months to a year at great financial sacrifice. The hours are long, time off is limited, and the weekly allowance minimal.

More applications have been received from young people than the corps can afford to take. There is plenty of work for them to do, and the young people are keen to do it, but finance is the problem.

The shape of the future

A "War Cry" staff member talks with Captain William Merritt about the Army's "invasion" of Burlington, Ontario.



An artist's sketch of the new Burlington Salvation Army building.

"WE'VE been in Burlington for eleven months and in that time our corps, which is now holding meetings in the Optimist Club building, has attracted seventy-two new families to The Salvation Army—bona fide good families!" The speaker is Captain William Merritt, a Salvation Army officer with four years' service who is stationed at the new corps opening of Burlington.

Last year the Army decided to relocate the Barton Street Corps (Hamilton) in the rapidly growing town of Burlington, a community of 75,000 population located between Oakville and Hamilton on the shore of Lake Ontario. Into this new town setting Captain Merritt brought his Barton Street Salvationists (around seventy soldiers on the roll) in order to make the community aware of The Salvation Army—not only as an organization which picks up old clothes and unwanted furniture but as a vital and alive branch of the Church of Jesus Christ.

The tactics used to accomplish this end were many. Says Captain Merritt, "It began with the publicity programme when 5,000 letters of invitation 'From the Merritts' were delivered to the householders. These letters explained that The Salvation Army is a denomination, told of its religious philosophy, enclosed our doctrines, literature about Sunday school and a schedule of corps activities. These were delivered a week prior to our sod-turning and that Sunday we had fifty newcomers in Sunday school."

These letters were followed up by radio and newspaper coverage through press releases, in order to keep the Army in the news. Public meetings were held each month with bands, youth chorus, speakers and films to attract the people.

On June 2nd the corps started holding evening drive-in church services where a

lively programme was presented. This attracted tremendous attention and had an average attendance of 150 adults with seven or eight new cars each week.

What really caught the imagination of the press and the people of Burlington was the series of teach-ins which were held last winter. Twenty-four people, many non-Salvationists, were asked to open their homes or apartments for a gathering of neighbours so that a meeting could be held in order to learn more about The Salvation Army. These teach-ins were conducted by married cadets and others and usually were built around a film strip, discussion and light refreshments. "Of the twenty-four houses that were open to us," says Captain Merritt, "there was eighty-per-cent success. Most of the people who received invitations to attend the teach-ins responded either by a phone call, letter or attended the gatherings. Our biggest work was done in the homes of the non-Salvationists, who became vitally interested in our work and our spiritual programme."

The new \$221,000 building (to be opened Sept. 28th by Commissioner and Mrs. Clarence D. Wiseman) has facilities which can provide adequately for a 300-member Sunday school and a 250-member congregation.

Captain Merritt has a five-year plan for the corps that he is beginning with the opening of the building. He wants to try to meet the needs of the people, perhaps not in the traditional way, in order to see that the new people who are coming to the corps find Christ and become interested in serving in various capacities in the corps. The corps organization will be based on the Corps Council way of doing things.

"I attend the criminal court every Friday morning in Burlington," said the Captain in response to a question about his com-

munity involvement. "I send boys to Concord; help the drunks; step forward and maybe suggest treatment in an alcoholic centre and in various ways assist the court to help the offender. I feel that my attendance here is meeting the need for Salvation Army officers to be in a court. This also opens up doors and I know pretty well everyone connected with the town administration and have told them what the Army is doing now and will do in the future."

Are people responding to the Army's real efforts to break into this community of relatively affluent white-collar and factory workers? Captain William Merritt and his helpers feel certain that they are making a noticeable impact on their town. Said the officer, "In fact, a lady called me today and said that she wants to come to The Salvation Army and bring her family. I think we are attracting people who have some church connection but are dissatisfied with the seeming lack of action. Usually the people who come to us from the historic churches are those who feel that their church is not really moving along."

Burlington's success has been achieved by a repeatable combination of hard work, imaginative application of the Army's mobility of action to a unique situation and by the unswerving belief that the Army has the message for the people.

For Sinners only!

SIX-YEAR-OLD eyes were wide with wonder as the little boy held up his cupped hands and whispered excitedly, "Guess what I've got!" I ran out of guesses and he nodded me closer. With great care he peeped open his hands and I saw the black spiny leg of a field cricket, still attached to its living owner!

"I caught it myself," he glowed with pride. We found a small bottle, punched some air holes in the lid and stuffed in some damp grass. The transfer was made and then he took the bottle in both hands and gazed in awe at "my cricket" as he called it.

But something was wrong! In distress he called me sharply and I came. "There's something wrong with my cricket. Look at his side, there's white stuff coming out of it. What is it?" Urgency and fear in his voice compelled me to tell him.

"I'm afraid that your cricket is hurt, perhaps badly. When you caught him did you squeeze him?" A yes-nod. "His side might be broken and," gently now, "he may not live."

Tears welled up as he grabbed the bottle and gazed in anguish at the little insect. With the ever-present hope of the young he said tenderly, "Perhaps you'll live anyway."

In the little boy's concern I could see mirrored faintly God's love for us. The Lord does care for his wounded and broken people. And He can do for us what the child could not do for his cricket—He can heal our sickness and make us whole.

—JEREMIAH



Cadet and Mrs. John Cameron (now Lieutenants in Saskatchewan) led a teach-in last winter.

BIBLE School

THE first Epistle of John has often been referred to as a letter even though it has no opening address or closing greeting, as have the Pauline letters. Some have tried to explain this difference by suggesting that John was writing a theological treatise. Although it has considerable theological content, it contains a genuinely personal message addressed to a particular people, to meet a particular need. It was certainly written out of a devoted pastor's heart, expressing his love and care and concern for his people.

The time of writing was prob-

we do in an age of insecurity, John invites us, in this letter, to enter a new world whose marks are assurance, knowledge, confidence and boldness. The predominant theme of the Epistle is Christian certainty.

Without question, there is a close link between this letter and the fourth Gospel. It has often been pointed out that the author of each has the same love of opposites: light and darkness; life and death; love and hate; truth and falsehood. When we commence our study of the text of the Epistle, we will find that the plan

FIRST EPISTLE OF JOHN—1

presented Himself to the three higher senses of men (hearing, seeing and touching). To have simply heard Him was not enough for men had heard God's voice even in the Old Testament. To have seen him was more compelling. Two words are here employed in this connection. To "see" (*horan*)

mon in the Johannine literature (Jn. 3:29; 15:11; 16:24; 17:13). It is also significant that in each case there is some allusion to the subject of fellowship with God or with each other. A miserable Christian is a contradiction of terms. It was H. L. Mencken who defined Puritanism as "the haunting fear that someone, somewhere may be happy". That may be overstating the case, yet it is tragic how many Christians seemingly lack this great treasure. Without question, this was one of the chief characteristics of Jesus. He brought joy wherever He went. Listen to Him speak from the upper room.

Obedience

He is a man about to be executed like a criminal yet He says to His followers: "These things have I spoken unto you, that my joy may be in you, and that your joy may be full" (Jn. 15:11). Under these circumstances, such a statement can only be explained in one of two ways: either He has gone mad, or else He has fallen back on resources of joy about which the world knows nothing and which the hand of man is powerless to touch. Of course we know His joy was the result of perfect obedience to the will of the Father: "Who for the joy that was set before him, endured the cross, despising the shame, and is seated at the right hand of the throne of God". He had an unshakable faith in a divine providence and purpose.

In speaking of joy, we are not suggesting we live in what Dr. Paul Rees has called "a bubble-bath of perpetual emotion". We are, however, thinking of something so deep that the circumstances of life are unable to touch it. Robert Louis Stevenson, exiled to the Island of Samoa for his health and sure to die there soon prayed: "Give us to awaken with smiles; give us to labour smilingly, and as the sun brightens the world, so let our loving-kindness make bright this house of our habitation".

John, of course, reminds us that our joy is in the Lord. Are we experiencing "fellowship with the Father and with His Son"? Do we possess a fullness of joy? These are our privileges "in Christ".

In addition to fellowship, or perhaps as a result of the fellowship, John adds as he writes "that your joy may be full". The idea of fullness of joy is not uncommon

CAPTAIN BRAMWELL TILLSLEY commences another of his interesting series of New Testament studies, this time dealing with the First Epistle of John.



of salvation is set out in almost identical terms to those found in the Gospel of John. For illustration: (In each case the first reference is to the Epistle; the second to the Gospel). In our natural and unredeemed state, we sin (3:4; 8:34); walk in darkness (1:6; 8:12); are spiritually blind (2:11; 12:40); and are dead (3:14; 5:25).

However, God loved us and sent his Son to be our Saviour (4:14; 4:42). Through Him we have life (4:9, 10; 3:16). This life brings us knowledge of God (5:20; 17:3). Christians are not only "of God" but also "of truth" (2:21; 18:37). Because God's word abides in us (1:10; 5:38) we are able to keep His commandments (2:3, 4; 14:15, 21). God gives to His children a new commandment (2:8-10; 13:34). We must not be surprised if the world hates us (3:13; 15:18). Christ has overcome the world, and through Him, God's children can do the same (5:4, 5; 16:33). The end result is fullness of joy (1:4; 15:11). With this brief background, let us then look to the text of the Epistle.

Fellowship

In verses 3 and 4, John sets forth the aim of his writing: "That ye may have fellowship with us—and truly our fellowship is with the Father and with His Son, Jesus Christ." "That your joy may be full." In order to accomplish this end, John proceeds to introduce them afresh to Jesus.

"That which was from the beginning." Here Jesus is linked with eternity as He is in the fourth Gospel. ("In the beginning was the Word" 1:1.) However, the Word became flesh and pre-

ably a short time after A.D. 100. By this time, many of the "flock" were second or even third generation Christians. The thrill of the first days had to a degree passed away. It was to such a people that Jesus said: "Nevertheless I have somewhat against thee, because thou has left thy first love" (Rev. 2:4). As we read through the letter, it becomes apparent that to some the standards of the faith had become a burden. There were those who obviously wanted the best of both worlds (1 John 2:15). The Epistle does not suggest the Church was facing persecution from without but does intimate there was a great deal of seduction from within. It would appear there were those who were endeavouring to make the faith intellectually respectable. In attempting to express the faith in contemporary terms, they were in danger of losing the truth in the process.

Against this background, we should keep in mind the fact that the author's first concern is not to confound the false teachers, but to protect his readers, his beloved "little children," and to establish them in the faith. He defines his own purpose in writing as being, "that your joy may be full, that ye sin not, and that ye may know that ye have eternal life" (1:4; 2:1; 5:13). Living as

PEACE --The Gift of God's Love

THE fruit of Thy holy countenance is the beauty of peace. This is a state that our generation knows little of, although we talk much about it. But there is a peace given to the people of God not experienced by those who do not know Him. It isn't the peace of external circumstances. It isn't the absence of outward turmoil or strife. It is a peace that the world never gave and that no earthly power can take away.

When He was about to ascend to the Father, Christ assured His disciples: "Peace I leave with you, my peace I give to you, not as the world gives do I give to you" (John 14:27). Paul tells us that peace is the fruit of the Holy Spirit and, among the fruit of the Spirit enumerated in his letter to the Galatians, he declares that peace follows joy and both are promised as the legacy of the departing Lord.

Peace is the plenitude and culmination of spiritual repose. It is perfect rest, rest without fear, rest with joy, changeless rest. It is great as the heart of God, broad as His wisdom and eternal as His love.

Together with joy, peace is the shared glory of the glorified Christ. If joy is the inward reflection of His glory, peace is His presence among all whom His joy animates. So peace completes the work of joy.

Peace is the seal of the sanctifying Spirit, bearing witness with man's spirit that rebellion has ceased and resignation has come. Thus peace is paramount where mental contentment, emotional confidence and spiritual confirmation exist unwavering within God's children.

It is interesting to note the frequency of biblical references directly connecting holiness and peace. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (Romans 14:17). "The fruit of the Spirit is . . . peace" (Galatians 5:22). "Follow

peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

It is not surprising, then, that the psalmist cried out of a full heart: "Great peace have they which love thy law, and nothing shall offend them" (Psalm 119:165).

Note that the promise is only to those who love God's law; not simply to those who endure it, but to those who *love* it. To love God's will for our lives until it becomes primary with us results in great peace—not just peace, but *great* peace.

The test here is: Do we truly love God's laws? Do we seek His testaments? Do we follow His precepts? Nothing brings peace like surrender to God, abandonment of self, and consecration of one's all to the Christian cause.

No mundane source of joy, happiness or elation has ever brought to the heart of man the "peace of God, which passeth all understanding". Real heart peace comes only through complete surrender of our lives to the Holy Spirit in sanctification of heart, mind and soul.

by Verla A. Mooth

Rejecting its Author, peace is aborted; refusing His principles, peace is prohibited. In God it has its origin, through Jesus it has fruition, and by the Holy Spirit it has application.

The repose of peace, therefore, can be realized only in souls that have surrendered themselves completely, in souls that give Him at each moment all He asks at the cost of any sacrifice. Readiness for peace and right disposition will prepare the heart for peace, but the gift of it must be bestowed by Christ.

The essence of the holiness we must strive for is the deep cleansing of the motive-life from all taint of sin. It is a cleanness of



desire, a singleness of purpose to glorify God and to serve Him forever. It is a partaking of the divine nature through the abiding presence of the sanctifying Spirit, who is Himself God (See 2 Peter 1:4).

We may find that relief does not come to us from the staggering problems of life, nor respite from titanic responsibilities, nor

at liberty, no ensnaring circumstances need ever steal away the poise of the perfect peace of one "whose mind is stayed on Thee".

But our Lord Jesus did not give His peace fully and once for all. By the Spirit He constantly renews the gift in the members of His mystical body. Christ renews this peace by re-establishing in us and in the world the unity of God's design. The peace of Christ is not, therefore, a kind of comfortable social security or tranquil self-assurance. It is found only in the charity of Christ, in self-obligation for others, and in the will to cooperate in the redemption of the world.

Peace always has the savour of eternity, and its heavenly delight consists precisely in this, that each drop of it contains an abundance and into each moment fits the fullness of eternity.

One of the most beautiful verses of the Bible is the one which delineates peace as though it were already fulfilled in the prophecy: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

Only God can have mercy and combine it with truth, with righteousness, and with peace for the sinful, weary heart of man. Only through Christ can we experience that wonderful kiss of sweet peace within our souls.

Pardon, comfort, promise, wondrous peace and everlasting hope—these are elements of that righteousness which is the kiss of peace, the gift of God's love.

PRAYER SUBJECT: Men obsessed with making money.

PRAYER: O God, whose wealth is shown in Jesus, the greatest of all servants, save us from the futile chase after material gains that cannot last. Even when engaged in commercial enterprises make us, before all else, servants of the people.

Friend of the Young

AN esteemed and faithful soldier of Halifax Citadel Corps. Mrs. Margaret L. Ward was a valued and beloved friend of all who knew her. "Gramma Ward" (which she was affectionately called by her associates and thousands of young people whom she helped) was an active member of the home league, league of mercy and a Sunday school teacher for many years.

For sixteen years Mrs. Ward served as camp nurse at The Salvation Army's divisional camp in Nova Scotia helping countless young people. A long-time member of the Halifax North Division of the St. John Ambulance Nursing Brigade, Mrs. Ward was promoted to Glory following a tragic car accident while on active duty. A tribute states, "Few persons displayed the holy courage, stamina and practical Christianity as did 'Gramma Ward'." She is survived by three sons, Percy and Lorne of Toronto, Earl of Halifax, and two daughters, Elsie of Toronto and Mrs. Effie Wachowicz of Edmonton, and four grandchildren.

The funeral service was conducted at Halifax Citadel by the Commanding Officer, Captain Gerald Leonard, during which a tribute was brought by Percy Ward and the Divisional Commander, Brigadier Leonard Knight.

Fervent Testimony

BEST known for her fervent testimony, Mrs. Maggie Hickman of Greenwood (Toronto) Corps was loved and respected by all who knew her. Her early days as a soldier were spent in Grand Bank, Nfld., but later she moved to Halifax, N.S., and in more recent years settled in Toronto where Mrs. Hickman became an active soldier and home league member of Greenwood Corps.

The funeral service was conducted by the Commanding Officer, Captain Philip Williams, assisted by Major Garfield Hickman. The following Sunday evening a memorial service was held when the hall was filled to capacity in tribute to the passing of the oldest soldier of the corps. When the appeal was made, three seekers knelt at the Mercy Seat.



NOTES IN PASSING

The following retired officers have changed their addresses:

Brigadier Gertrude Bloss,
37 Lockwood Road,
Toronto 8, Ontario.

Brigadier and Mrs. William Stanley,
Long Pond,
Manuels, C.B.,
Newfoundland.

Brigadier Emily Eacott,
Apt. 25, Riverview Apts.,
951 University W.,
Windsor, Ontario.

Colonel and Mrs. Herbert Wallace,
168 Home Street, Apt. 6,
Earlwood, 2206,
Sydney, N.S.W., Australia.

Major Samuel Wight,
35 Medina Crescent,
Scarborough, Ontario.

Senior-Major A. McEachern,
1252 Edward Street,
Halifax, Nova Scotia.

* * *

The friends of Captain and Mrs. Douglas Hanks, now in Hong Kong, will be pleased to know that they have recently been promoted to the rank of Major. Word has also been received that Major Ruth Woolcott, of East Punjab, at present on furlough in Toronto, has been promoted to the rank of Brigadier.

COURAGEOUS SOLDIER

A PRODUCT of the Grand Bank Corps, Brigadier Harvey Legge, who entered the Newfoundland Training College in 1928 and was the youngest cadet in session, gave twenty years of faithful service as a primary



school teacher and corps officer in Newfoundland. In 1950 he was transferred to the mainland of Canada and served in such corps as Moncton, Halifax Citadel and Guelph. Due to ill health the Brig-

Tower of Strength

MAKING her presence felt in a quiet but forceful way by her Christian living, Mrs. Eveline Pugh was a most valued soldier of the West Toronto Corps. Mrs. Pugh did not send her children to the corps, she took them and by her example encouraged them to give themselves to the cause of Christ. She was ever ready to give her testimony or offer a prayer, and as she moved among the people of the corps, she was able to encourage many to continue on the Christian way.

A continual booster of the home league, many members were helped by her words, prayers and cards on special occasions. Many lonely young people, especially young officers, found her a tower of strength when they were able to pay her a visit. Perhaps the greatest tribute to her memory is her family of Salvation Army children, Assistant-Songster Sergeant Hazel (Mrs. D. Calhoun), Songster Joyce (Mrs. Allen), Bandsman Earl and Bandmaster Doug, and grandchildren.

The funeral service was conducted by the Commanding Officer, Major Thomas Bell, and the tribute brought by Mrs. Lieut.-Colonel Wm. Poulton.

adier was obliged to leave corps work and was appointed to Territorial Headquarters, where he served in the Finance Department.

Throughout his career he was always mindful of the conviction to serve God and the Army as a messenger of the gospel which had gripped him as a youth. The Brigadier was noted for his fine platform work and his love of the people. As a tribute stated, "Thousands of people in Canada have been blessed and enriched by his ministry . . . his comrade officers and a host of Salvationists and friends . . . salute a fine Christian, a courageous soldier and a devoted servant of Christ."

The funeral service was held at the Toronto Temple and was conducted by the corps officer, Major Fred Halliwell. The Brigadier is survived by his wife, the former Captain Lena Somerton, his son Harry, and daughter Betty Ann (Mrs. Douglas Lewis), for whom the prayers of God's people are extended in this time of bereavement.

FAITH NEVER WAVERED

"IT WAS an inspiration to visit her in her home" was a tribute paid by a former Commanding Officer, Brigadier William Stanley (R), to Sister Mrs. E. Wombwell, No. 1 soldier on the Listowel soldiers' roll, who was promoted to Glory recently. Converted in 1915 and enrolled a few months later, Mrs. Wombwell was a very active soldier, teaching a Sunday school class, attending open-air meetings as well as indoor meetings regularly and participating in home league activities.

Although ill-health, resulting

Life an Inspiration

BORN in Ottery St. Mary, Devonshire, England, Mrs. Bessie Fayter was converted at an early age while attending the Methodist Church. After her marriage to Albert Fayter, the young couple came to Canada and settled in Toronto.

It was after hearing a Salvation Army band playing in an open-air meeting that Mrs. Fayter followed the Salvationists to the Lisgar Street Corps almost fifty years ago. She became a soldier and active home league member.

While of quiet disposition, her life was a witness and inspiration to all who knew her. Mrs. Fayter was a source of blessing and encouragement to many who lived alone and often invited them to her home. Moving to Whitby in 1957, Mrs. Fayter attended the Oshawa Corps, but when unable to travel much in the last few years, she was often seen at Whitby Corps. Mrs. Fayter was promoted to Glory on the eve of her 83rd birthday.

The funeral was conducted by Auxiliary-Captain Charles Cathmoir of Ajax, assisted by Lieutenant Barrie Irwin of Whitby. Mrs. Fayter is survived by two children, Major John Fayter of Kitchener, and Mrs. Margaret (Jake) Reid of Whitby, and six grandchildren.

from a car accident some years ago, curtailed many of these activities, Mrs. Wombwell's faith in God never wavered and her interest in the spiritual welfare of those connected with the corps was strong. Often the women's mid-week prayer meeting would be held in her home. She leaves to mourn her passing, her husband, Ernest, her son, Arthur (the Young Peoples' Sergeant-Major and acting Bandmaster), her daughter, Bessie (a Sunday school teacher), and six grandchildren—five of whom play in the band.

"MR. SALVATION ARMY"

Retired Corps Sergeant-Major
Percy Ede gone to his Reward

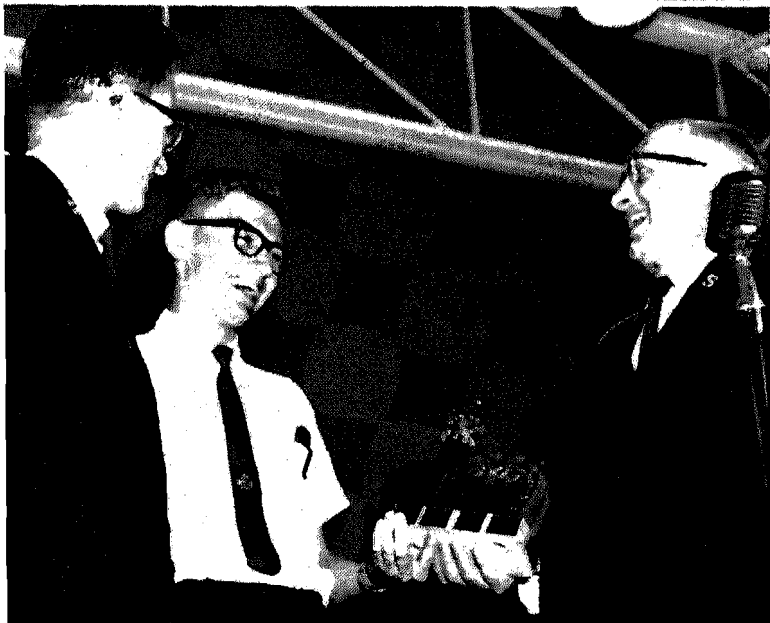


A BANDSMAN of the Plymouth Congress Hall Band after his conversion in 1909, Percy Ede emigrated to Canada from England three years later and linked up with the Amherst, N.S. Corps until he transferred to Guelph, Ont., the following year. After four years' service in the Canadian Army overseas in World War I, Brother Ede was commissioned as Corps Sergeant-Major of Guelph Corps in 1919 and continued in that position until his retirement in 1954. In that capacity, the Sergeant-Major had the honour of "backing" the present Territorial Commander for The Salvation Army in Canada, Commissioner C. Wiseman, and Colonel Leslie Russell, the Chief

Secretary, when, as young men serving in the corps they applied for Salvation Army officership. Judge Charles A. Austen has spoken of him as "one who brought honour to his position", and a caption in *The War Cry* reporting the Sergeant-Major's retirement, read: "Mr. Salvation Army".

The funeral service of Retired Corps Sergeant-Major Percy Ede was conducted by the Chief Secretary, Colonel Leslie Russell, and the Commanding Officer, Major Fred Brightwell. The Sergeant-Major is survived by his wife and three sisters, Mrs. Annie Kimmings, Mrs. Winnie Waymouth and Miss Ethel Ede, all of England.

SUMMER CAMPING



The General at LONG BEACH

DESPITE counter-attractions in the city—trials for the Olympic Games and the visit of a Presidential aspirant—the Long Beach Municipal Auditorium Concert Hall was well filled for the visit of General Frederick Coult on the second weekend of the annual camp meetings sponsored by the Southern California Division under the leadership of Brigadier Orval Taylor. For the whole series of meetings, 464 seekers were registered.

The General addressed a youth rally, met 125 retired officers at their annual meeting, attended a lunch with sixty business and professional leaders, laid the corner stone of the Pasadena Corps and Community Centre, answered questions at a Students' Fellowship dinner and addressed a Saturday night gathering and three meetings on Sunday.

Also on Sunday the General reviewed a parade in which six separate corps bands participated following the open-air meetings they conducted in various parts of the city. Included among the seekers were "flower children", a gang leader brought in as a result of a person-to-person encounter, members of the military forces, family groups, Spanish-speaking persons requiring an interpreter and business and professional people.

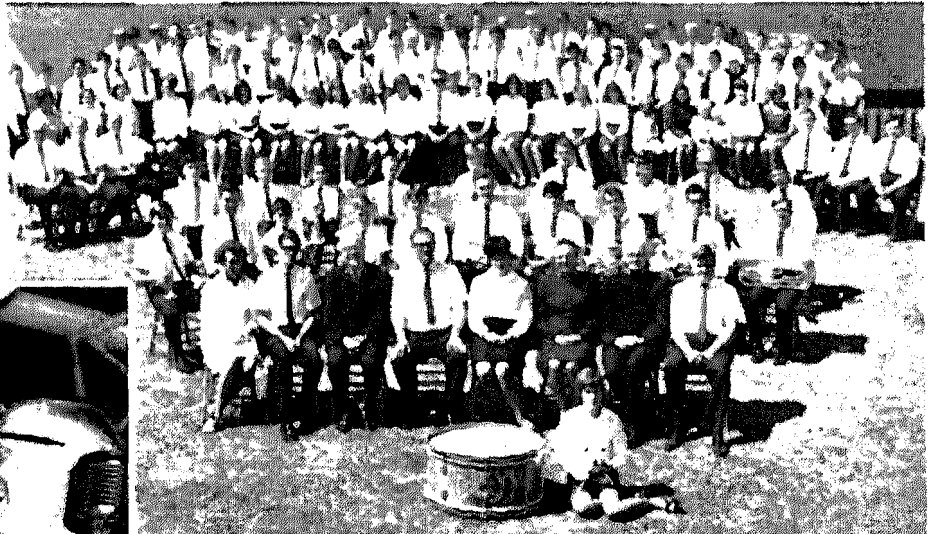
The principal speaker for the first weekend was Commissioner Clarence D. Wiseman, Territorial Commander for Canada and Bermuda. Professor Lee Fisher, of Asbury College, Wilmore, Ky., gave the mid-week messages and conducted the week-long Bible

study, themed, "The Psychology of Christian Experience".

Other leaders who participated in the meetings were Mrs. Commissioner Wiseman, the National Commander (Commissioner Samuel B. Hepburn), and Mrs. Hepburn, and Lieut.-Commissioner William J. Parkins, U.S.A. Western Territorial Commander, and Mrs. Parkins.

Commissioner Wiseman addressed the Sunday morning holiness meeting at Long Beach Temple, in addition to the messages he gave at the Municipal Auditorium. Additional highlights of the initial weekend were the open-air meetings held on the important thoroughfares of the city.

Participating bands and choral groups were the Los Angeles Tabernacle Band and Camp Meeting Chorus on Saturday evening; the Long Beach Temple Band on Sunday morning; the Los Angeles Congress Hall Band and Camp Meeting Chorus, Sunday afternoon, and on Sunday evening, the San Diego Band and the Tabernacle and Santa Monica Songsters.



Recent news of music camps around the territory features the Metro Toronto Divisional Camp at Jackson's Point (top picture), where the directors, Divisional Bandmaster and Mrs. Paul Green, are seen seated in the front row with Lieut.-Colonel Alfred Simester, Major Roy Calvert and the Divisional Headquarters staff. Award winners were Barbara Tillsley (honour student), Kevin Parsons and Donald Ratcliff (all of North Toronto), and Christopher Howells of Earls Court. Colleen Darraugh (West Toronto), was honour student of the vocalists' camp, directed by Mrs. Major Clarence Burrows.

On the left, honour student Ken Pennell receives his trophy from Lieut.-Colonel James B. Meakings, while Captain Gordon Wilder looks on. This was at the Manitoba and North-West Ontario Music Camp at Sandy Hook, which was under the leadership of Bandmaster William Lorimer.

Home League Women at SCOTIAN GLEN

FIFTY-FIVE delegates from various corps in the Nova Scotia Division met at Scotian Glen for a home league camp under the direction of Mrs. Brigadier Len Knight. For three days those present were caused to raise their sights—mentally and spiritually—as the theme "Seascape Horizons" unfolded. As special guest speaker, Brigadier Doris Fisher, Territorial Home League Secretary, stated, "True vision lies behind the eyes".

New ideas, constructive displays, invaluable demonstrations, handicraft workshops and private buzz sessions all played their part in raising the sights of the delegates. As the camp drew to its close, each home league member had been led to consider the four "seas"—the seas of celebration, contemplation, consecration and communication.

Honour student at the New Brunswick and Prince Edward Island Divisional Music Camp at Camp Beaverbrook was Robert Savage of Fredericton. Above, Brigadier J. R. Sloan presents him with the award in the presence of Bandmaster Siddle (left), and Captain Douglas Marshall.

NEXT WEEK
The Sept. 28th issue is our
HOME LEAGUE NUMBER

The Commissioner at JACKSON'S POINT

TRUE to tradition, the camp meetings at Jackson's Point Auditorium became the focal point of Salvationist interest in the Metro Toronto area again this summer. For the meetings led by Commissioner and Mrs. C. D. Wiseman, the large auditorium was so full, some had to stand. The guides who were in camp at that time, participated in the morning gathering.

The previous week, Colonel and Mrs. Alfred Dixon (R) conducted the meetings. Added interest was provided by the participation of seventy Salvation Army Boy Scouts from Bermuda. Captain and Mrs. Duncan McLean, leaving for missionary service in South America, testified in the evening meeting during which Colonel Dixon dedicated them to their great task.



Among those who addressed the camp meetings at Long Beach, U.S.A., were (left to right), Professor Lee Fisher, Lieut.-Commissioner W. J. Parkins, Commissioner Samuel Hepburn, Commissioner C. D. Wiseman and Brig. O. A. Taylor.



DRUGS - bane and blessing

4-The Use of Sedatives

THE barbiturate drugs are the common stock-in-trade of the physician and are frequently prescribed for sedation and for sleep (hypnotic action). These two properties have rendered them indispensable to the practice of medicine. They are safe in normally prescribed doses and they are of incalculable value used intelligently and with discrimination by both physician and patient.

They are, however, much abused today and constitute a major drug menace. The danger lies in indiscriminate prescribing in excessive dosages and here the physician is often to blame. The risk also lies in the temptation to excessive consumption under the stress of abnormal anxiety. The barbiturates are frequently to blame for death in cases of suicide.

Prolonged use of the barbiturates (especially secobarbital and pentobarbital) for relief of anxiety or insomnia in time progresses to a point at which the user requires amounts of the drug much in excess of the initial therapeutic dose.

The commonly marketed drugs are: phenobarbital; pentobarbital (nembutal); veronal; luminal; seconal; tuinal; amytal and sodium amytal.

But there is a wide range of proprietary drugs belonging to the barbiturate group. It is calculated that half of each year's production (as with amphetamines) find its way into illegal channels. The truck driver, after an exhausting all-night drive on amphetamines, takes barbiturates to give him rest and sleep. The teenaged pep-pill experimenter learns to neutralize the effect of the uppies (pep-pills) with the downies (barbiturates goof-balls).

The body develops tolerance to the barbiturates and psychological dependence frequently develops. Once the habit is established, the addict finds it impossible or difficult to sleep without the aid of the drug.

But more to be feared is physi-

cal dependence which may even-tuate with agonizing withdrawal symptoms, leading at times to convulsions and death. Barbiturates account for many deaths each year. The tragic death of Marilyn Monroe in 1962 dramatically demonstrates the dangers of barbiturates and the ease with which they can be obtained.

Goof-ball addicts display symptoms similar to those of a person drinking excessive amounts of alcohol—euphoria, followed by sluggish and slurred speech and

Tranquillizing drugs are a group of drugs that are useful in the treatment of mental disease, their chief characteristics being that they have a calming effect on disturbed patients. They are, however, also used widely for the relief of strain and worry.

TRANQUILLIZERS

Pharmaceutical companies rival each other in manufacturing such drugs which are competitively presented to the medical profession as being more and more effective in allaying anxiety and in restoring mental equilibrium.

By A. BRAMWELL COOK

B.A., M.D. (N.Z.), F.R.C.S. (Edin.), M.R.C.P. (Lond.), F.R.A.C.S., D.T.M. and H. (Eng.).

Lieut.-Commissioner Cook, now living in retirement in his homeland, New Zealand, was Chief Medical Officer at a Salvation Army hospital in India for many years.

ultimately unconsciousness. Pill head or goof-ball addicts tend to forget when they took the last dose and so over-dose occurs frequently.

A combination of alcohol and barbiturates can be fatal even in small amounts. The average goof-ball addict needs twenty to forty pills a day.

The best well-known drugs of this class are: librium (chlorpromazine); meprobamate (equanil, miltown); valium; reserpine; dori-den.

The tranquillizing drugs as mentioned above represent several different chemical classes. They are non-narcotic and non-barbiturate and reputedly non-addictive.

But the American Medical Association has named dori-den and librium as potentially addictive.

HALLUCINOGENS

The term "hallucinogen" applies to any drug or chemical capable of inducing hallucinations. They are known as psychotomimetic drugs (mimicking psychoses) in medical circles or psychochemical drugs.

The list includes: marijuana (Indian hemp acid cannabis); d-lysergic acid diethylamide (L.S.D.); peyote (or peyotal—from root of the cactus—mescaline is the alkaloid); psilocybin (from "sacred" mushrooms); morning glory seeds (drug ololiu-qui); fly agaric toadstool (drug skin of certain foods); S.T.P. (latest synthetic hallucinogen) and D.M.T.

The hallucinogens are described as "mind-changing" drugs. Other epithets are applied such as "mind-expanding", "mind bending", "mind-shattering", "mind-spinning". Marijuana is a mild hallucinogen on the lowest rung of the psychedelic level, well below L.S.D. and mescaline and peyote.

The current description "psychedelic" was coined and popularized by the Beatles and the Rolling Stones. The actual meaning of the word is "mind-manifesting" and it is used to describe the hallucinatory effects of L.S.D.

L.S.D. produces hallucination of perception without reality, distortion of body boundaries, and heightened colour of flowers. In psychedelic experiences, the sensation of mental transportation belonging to another world which the vocabulary of words is not able to describe.

Users of L.S.D. suddenly feel as if they are divided into two beings, as if the spirit has left the body. They feel their destination will be heaven, but it often turns out to be hell. They feel as if they are going into Dante's inferno and they see hideous shapes coming after them.

"War Cry" Crossword

ACROSS

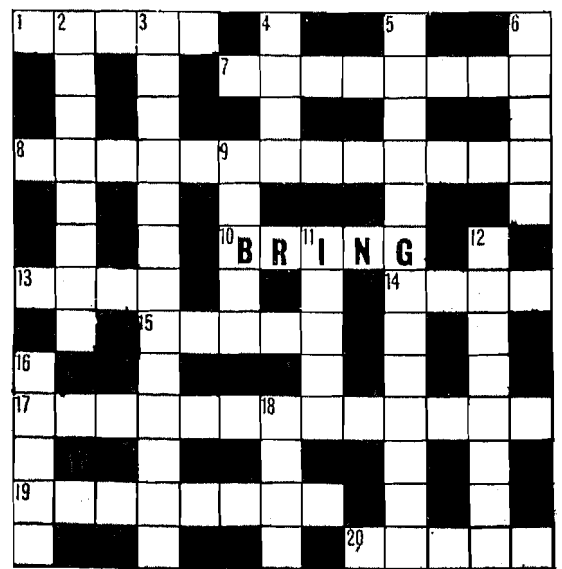
1. Cattle farm.
7. They rest in them and over them.
8. Authoritative declarations.
10. Convey.
13. Seats of the righteous.
14. For a child or a cheat.
15. Forename of famed angler.
17. Rural physician (7,6).
19. Opening number.
20. Makeshift meal.

DOWN

2. Passed.
3. They issue 8.
4. It's in a hole.
5. Young bird (6,7).
6. Inquiries.
9. Zodiac sign.
11. Marked.
12. Musical progression.
16. Performer.
18. Spin it.

SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. RANCH. 7. SLEEPERS. 8. PROMULGATIONS. 10. BRING. 13. PEWS. 14. CRIB. 15. IZAAK. 17. COUNTRY. 19. OVERTUNE. 20. SNACK. DOWN: 2. APPROVED. 3. COMMISSIONERS. 4. PLUG. 5. SPRING CHICKEN. 6. ASKS. 9. LIBRA. 11. INKED. 12. DIATONIC. 16. ACTOR. 18. YARN.



Letting the Bones go by

THE mood of the Assembly at Uppsala, Sweden, in spite of the difficulty of the times, was one of optimism, hope and expectation. There was a desire to make ecumenism true to its basic meaning "Concerned with the whole inhabited world".

There was pressure for political and social action, and a sharing of the wealth of rich nations with the poor. The Assembly was pricked to action by the natural impatience of its youthful participants. They asked disturbing questions: "Can the churches be the breeding ground for political solutions? Do the churches just float around in the air, or do they present inter-personal problems so radically that no one can avoid seeing them? Can the churches find better means of communication and methods of action than those they use now?"

One lovely young lady from Africa became exasperated in dialogue and forthrightly declared: "Words don't work any more. Things are changing and happening too fast for the ponderous machinery of the old Church to work. Experiments in social life and model actions must be mixed with our prayers and our hymns if theories are to be communicated and propagated; otherwise words are meaningless". One wishes that these young people knew the Army better and that at least we had a few delegates under twenty-five at the Assembly ourselves.

Referring to earlier assemblies of the World Council of Churches, one of its pioneers, Dr. W. A. Visser 't Hooft, told the Assembly at Uppsala of the emphasis given to Christian witness in society. However, he charged, "very little was said about the content of the witness and about the way in which it was to be given". The churches, he argued, did not realize in their preliminary efforts for unity how seriously

COLONEL LESLIE PINDRED shares what for him was some of the "meat" at the Fourth Assembly of the World Council of Churches, at Uppsala, Sweden.

the very foundations of the Christian faith were to be challenged. Let the Church be the Church, and let it press for and pay the price of renewal. "Our first and deepest need is not new organization, but the renewal or rebirth of the actual churches. May God grant that we shall hear and obey the call of the Holy Spirit."

The theme "Behold I make all things new" was at first directed to the need for revival, although I never heard the word used. The question was raised whether, if the world needs a radical renewal, the Church is ready for the needed transformation of its traditional structures. For the heavily liturgical churches this centred more upon external structures than internal spiritual life. This led to the discussion of the truth that the saving, healing and converting power of the Church

has a horizontal as well as a vertical orientation.

The tension here between theologians of the right and left was sensed and this word was given. *I believe that with regard to the great tension between the vertical interpretation of the gospel, as essentially concerned with God's saving action in the lives of individuals, and the horizontal interpretation of it, as mainly concerned with human relationships in the world, we must get out of that rather primitive oscillation of going from one extreme to the other. . . . A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless to God and the world. At the same time, a Christianity which would use the vertical pre-occupation as a means to escape from the discharge of its commission, and its responsibility for and in the com-*

and culture constitute a bond between the privileged few of all nations; they are on the side of all humanity because God is on that side and His Son died and rose again for it. So they do not easily get discouraged when the service of mankind proves to be a much tougher task than was anticipated.

Of course, all present were not in full agreement with basic statements like this, but even in the reaction speeches one took the meat that mattered and then let the bones go by.

Lay Leadership

The emphasis on lay action and leadership would please any member of ACSAL. Like The Salvation Army in Canada, the ecumenical movement originated with two laymen, Dr. John R. Mott and Dr. J. H. Oldham. These names are as cherished among the pioneers of the World Council as Addie and Ludgate are with us. Could it be that the renewed emphasis on what the churches call the lay apostolate could make the Church once again a ferment of Christian faith in society?

Young participants bearing placards marched through teeming rain to present truths of this kind to the World Council Secretary, Dr. Eugene Carson Blake. They sang "We shall overcome" as they marched into the Assembly building. Their four-page petition said that young Christians had a new consciousness of the Church's need to stress the consequences of the Christian message for groups, and for changing the structures of society. The petition called for the Assembly to act and not just talk; to get to grips with the spiritual and physical needs of people everywhere today.

One youthful participant from Switzerland suggested that the delegates observe a one-day fast to indicate the Assembly's true concern for the poor of the world. This was taken up readily and one saw a demonstration of self-denial on the spot. "The money for six thousand meals should be a saving," he said. God bless such young people and may there be another William Booth among them.

I BELIEVE that Christian formulations of doctrines and Christian traditions and Christian ways are transient symbols of realities that are not transient. But in so far as we are looking for restoration, not praying for rebirth, we are failing both truth and our generation.

Nicol McNicol



The writer is seen (above), seated between the Rev. Geo. Young, of Sarnia Presbyterian Church, and Mrs. Patricia Clarke, Associate Editor of the "United Church Observer", and (below), surrounded by the Canadian delegation in a procession on the opening day of the Assembly.



mon life of man is a denial of the Incarnation, and of God's love for the world manifested in Jesus Christ.

The dual responsibility of men to accept Christ as Saviour and Lord, and then to live His life among their neighbours in the world, gave the Master's parable of the Good Samaritan a new significance for many. A call for understanding and concern and compassion for the needs of all mankind saturated this manifesto.

Here are words written with as hot enthusiasm by me as they were spoken by another: *Christians alive to the responsibility of the Church are not humanitarians in the sentimental sense that it is nice to be nice to other people; they are not humanists in the aristocratic sense that learning*

ARMY accent

The Secret Army

An extract from "A Hundred Years' War" by BERNARD WATSON

THE first General of the Salvation Army had to wait a long time for his first large-scale successes on the field of battle. By life expectancy of his day, he was, at forty-nine, an old man before his small force became The Salvation Army, and that only in Britain.

He may have felt that time was on his heels, and abhorred conferences — "talking shops" he termed them. He always believed that it was the Liverpool Annual Conference of the Methodists that forced him out into the wilderness, a destitute preacher without a church. When, after resignation and years of disappointment and privation, his own Christian Mission began to forge ahead, it was in turn endangered by the garrulous and hesitant proceedings of its governing committee.

In 1878, therefore, he made himself the soldier-dictator-supremo, though always a benevolent one. The dramatic advances which followed this action he saw as a consequence of it.

Naturally, this made him all the more in favour of one-man rule. Offers or aid tended to be suspect with him if they did not emanate from beneath the fold of the flag. Outsiders were permitted to tender money and advice: he used the money.

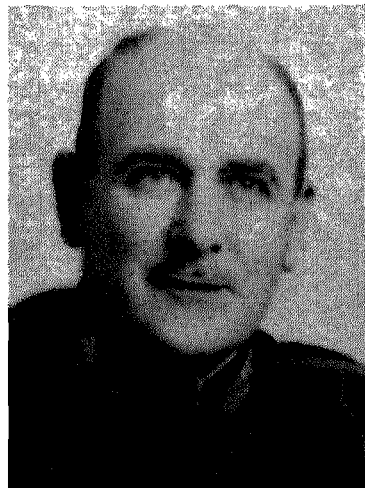
In Booth's mind the reason this had to be was because the work of the Salvationist is made possible by the power of personal salvation. The qualification was to be found, as William Booth saw it, at the Penitent-form. Those who could not wear his uniform, march in his ranks, and accept his orders, had to look from the outside in. This did not matter so much while the Army was almost wholly a preaching, singing, evangelical form of church.

INSULARITY

Yet, as conquest followed conquest, and often in lands where the British capacity for minding one's own business did not exist, this Salvationist insularity broke down. As preachers and seekers of souls in streets, brothels and slums, Booth's priesthood and sisterhood suffered; as social workers in a complex society, go-it-alone tactics had to be abandoned. Diversification became necessary.

In America today, and, to a lesser degree, in other lands, participation by non-Salvationists in Army endeavour is widespread.

Without the nation-wide chain of advisory boards in the United States and Canada there could not have been the dramatic advances and large financial resources now existing. Yet advisory boards are not merely "talking shops"; neither are their members merely allowed the privilege of writing out cheques. They are active aids to Salvation Army service, exerting considerable in-



The late Lieut.-Colonel H. Chas. Tutte, who introduced Red Shield drives and advisory boards to Canada.

fluence upon The Salvation Army where the Army is faced with tremendously complex legal, social, administrative, property, labour and other problems.

Some Salvationists fear this liaison with non-Salvationists, because of the threat in it to independence. They recall that William Booth's freedom of action was compromised on occasions by those who gave him assistance in money and effort. Recent large-scale experience in the United States and Canada shows that such fears are unfounded.

The city of New York is an apt illustration. The informant is Arthur B. Langlie, an Advisory Board member, who is also Chairman of the McCall Publishing Corporation and was for twelve years Republican Governor of the State of Washington. He says:

"Close liaison with The Salvation Army does something worth while for a business or professional man. It is good for a man because it gives him a challenging and worthwhile cause outside himself. As we help the Army, we help ourselves. As a churchman, I find that my work on the Advisory Board of New York helps me in a manner my church does not. Sometimes I say jocularly, 'My religion is Salvation Army'. But there is more than a little

truth in this. There is a little tension, occasionally, between the Army officers and the members of the advisory board. The Salvationists tend to look at things in a ministerial way: we look at it as business men. But we have great respect for the Salvation Army officer, and because that respect is mutual, we can work together. . . ."

Millionaires lend not only their names to appeals, but their homes for functions on the Army's behalf. Entertainers, film, radio and TV stars give their talents. Novelist Fanny Hurst will not only write a story about the Army—which she knows at first hand—but also give advice or editorial assistance for the preparation of publicity material. Joan Crawford will donate not only some of her husband's Coca Cola profits, but her own "personal appearances" and high skill as a public speaker, for The Salvation Army she so much admires.

There are many, many others—an army in mufti which marches side by side with William Booth's legions.

In other parts of the world where the advisory board has been considered, objections include one which William Booth might have made, and which he knew from experience to be sound—in such company the Salvation Army officers will be out-talked, out-gunned, unable to resist the expertise with which they are faced. But to an observer from Britain it seemed that the woman officer in charge at Oakland, Cal., managed the advisory board as well as Queen Victoria controlled her Privy Council.

A reason for this, and members of the advisory board at Oakland

Marching with Booth's Legions

One of the last of the forty-two chapters in "A Hundred Years' War" by Bernard Watson—first published in 1965 and now available as a paperback at the bargain price of \$1.75—deals with advisory boards, which belong to a later period of the Army's century of operations. They are still mainly a North American phenomenon.

As the accompanying account shows, these friends are as much behind the Army drum—which is the motif of the colourful cover (shown here)—as is a "Blood-and-Fire" Salvationist.

admitted it, is that the competent Salvation Army officer is a considerable person in his or her own right possessing the habit of authority, plus experience, dedication, and sense of vocation that make such authority effective. Indeed, nowhere in the U.S.A. or Canada, where hundreds of advisory boards exist, staffed by wealthy and influential people from all walks of life, could one find evidence that The Salvation Army was a sleeping partner when projects were hammered out.

At the Grace Hospital, Winnipeg, one gets a glimpse of how the Canadians operate advisory boards. The board members come from banking, accountancy, law, the city hall and other business and professional walks of life. There are two Salvation Army officer members—others by invitation. The board operates on behalf of all Salvation Army work in the city. After prayer:

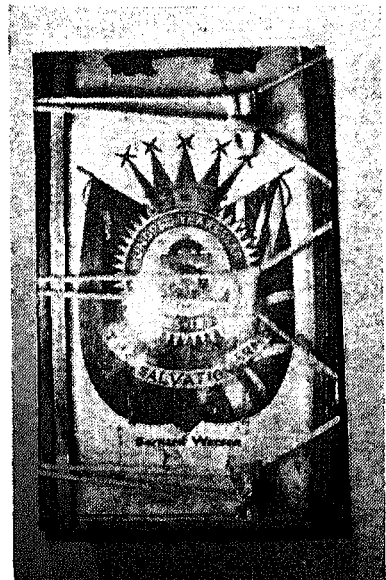
Item: Allocating last year's income of \$187,872. Written statement agreed.

Item: Agreed budget for next year at \$197,000.

Item: Sunset Lodge rebuilding scheme. Mr. George Jackson's statement: need of elderly people acute. The present building is too small and the site is required for a new road. . . .

Item: After this glut of business, thanks from a Salvation Army officer is appreciated. The men are in haste to get back to their paying work. Meeting lasted two-and-a-half hours, including lunch.

At moderate estimate, the value of the professional and business ability donated to The Salvation Army by this board would work out at about \$10,000 per annum. Some of the members have been giving it with pride, year after year. In their hearts—they would be reluctant to admit it publicly—they know they are doing it for God.



Report from Nigeria

Extracts from a letter by LIEUT.-COLONEL and MRS. LEONARD KIRBY, Canadian missionaries who are serving in Nigeria.

ALTHOUGH cut off for those many months from the outside world, we were not cut off from God. We realized that all the time He was with us as we travelled around the country. He just went ahead of us and prepared the way. We were conscious that He controlled our movements so that we were always in the right place at the right time.

The office was bombed and extensively damaged while Leonard was at lunch. Five bombs were dropped in two air raids, but not one person received a scratch.

On one occasion we had to travel to Aba to take some money to the bank. A few miles out of town we saw large numbers of young men armed with long

heavy knives: the nearer to town, the more we saw. Finally, when we reached the town, there were hundreds roaming the streets. At the bank we were told they had just closed and put all the money in the vault as they were afraid the mob might riot. There was nothing we could do but take the money to our Regional Headquarters about two miles away.

About halfway there we found the road was blocked by a few hundred of these people who had erected a barricade across the road. They were stopping all cars and putting the people out, then searching them and taking away anything they took a liking to. We did not know what to do as we could not turn back.

We pulled to a halt and almost

immediately a big chap put his head through the car window and said, "Oh, The Salvation Army!" He shouted to the crowd to make way. The barrier was removed and he walked ahead of us through the mob. . . .

Our Salvationists were a wonderful group of people. Many of them were torn between conflicting loyalties. Life for them was not particularly easy. About two thirds of our work was among these people.

We also made frequent visits to the rest of the country where the people were solidly behind the Biafra Government, therefore it was essential that we maintain an attitude of strict neutrality. Our Salvationists used to worry about us and many were the gifts of food we received. We will never forget their kindness to us.

When the Federal troops landed at Oron and Jamestown we were afraid we would be cut off from most of our work so we moved to Abak. . . . We were there for little over a week when the advancing Federal troops reached our area.

For five days we remained in the house hiding so that the retreating soldiers would not know we were there, then on the Tuesday morning the heavy bombing of the town commenced and we lay on the floor of the back bedroom . . . to be well below the level of the windows in case of stray bullets. Soon after midday we looked out to see a patrol of Federal soldiers go by.

We knew that every white person was suspected of being a mercenary so we sent out a local Nigerian man who was staying on the mission to tell them who we were and ask them to come so that we could report to the commander. Again the Lord prepared the way because the officer who came to see us knew our Territorial Headquarters in Lagos and the soldier with him had been a student at one of our Army schools. We were given a permit to visit quite a few of our centres of work to assure ourselves that our officers were safe.

As our money was in the banks which had been closed we were

short of cash for continuing the work, so we decided to travel back to Lagos to report to T.H.Q. and secure funds. On the way we met a party of seven missionaries who had been detained, and when we got off the ferry at Calabar we were detained with them. The Federal Government had ordered all white people to leave Biafra and we had remained.

However, we were very well treated during our thirty-three days in detention; our guards were extremely kind. Many of them were Christian lads and they would bring us little gifts of fruit.

It was strange to receive Red Cross food delivered by one of our own officers—there was a shortage of European food in Calabar and the Red Cross arranged for supplies to be flown in from Lagos.

Although the other missionaries were questioned by both military and police we were never at any time questioned; we were merely told that they did not wish to see us, but when the others were released we too would go.

On May 8, we arrived under escort in Lagos and the following day we were handed over to the Canadian Embassy. An hour later we were back at our house having afternoon tea with the Territorial Commander (Colonel Haakon Dahlstrom) and the other officers, telling of the wonderful way in which the Lord had cared for us every moment we were away. . . .

A couple of weeks after we returned to Lagos, Leonard asked the military for permission to return to the East to take money and visit the various D.H.Qs. This was granted and the military authorities in Calabar where we had been detained treated him as a V.I.P., not as a returned detainee. The military commander even gave him military transport to get to the corps which was three miles from the airport. He had a wonderful time visiting the Salvationists and came back with reports that the work is returning to normal and there is every evidence that our work will be stronger than ever before.

We have had our losses of Salvationists, but we thank God that all the officers in the area so far liberated are safe (a little over 100 corps and societies). There are about fifty still not freed. Government officials have said The Salvation Army has suffered less from this war than most churches. Again we give all praise and thanks to God.



Left: A unique "Army" day was held in Sabanitas, Panama, at which place busloads of excited youngsters arrived from early morning onward. Varied activities included choruses and testimonies in which sixty-five junior soldiers shared. Below: The first Salvation Army day school in Argentina developed from the work of Bolivian emigrants who settled in a shanty town in the dock areas of Buenos Aires. As a result a school building has been erected. Midway in each school session a break is made for refreshment and for many children this is the first food of the day.



home page



The Christian Home

by Mrs. Senior-Major John Naton

A WOMAN, after hearing a lecture by a prominent Chicago educator, asked "How early can I begin the education of my child?"

"When will your child be born?" asked the lecturer.

"Born?" the woman gasped. "Why, he is already five years old!"

"My goodness, woman," he cried, "don't stand here talking to me! Hurry home. Already you have lost the best five years."

In the sordid and pitiful stories of young drug addicts, youthful criminals and delinquent teenagers, we face the terrible fact that not only have the best five years been lost, but also the best ten, fifteen, twenty or twenty-five. Great concern is felt in many quarters, and attempts are being made to check the rising tide of the evils so prevalent among the young people of today.

How did it all come about? Conditions like this do not come about overnight, or by accident. Good farmers daily prove that the Bible is right when it says, "Whatsoever a man soweth, that shall he also reap."

A farmer, when he sows wheat, does not expect corn. He expects wheat, and nothing else.

Today we are reaping the crop of the seed sown through the past years—seeds of selfishness, the flouting of God's law, disbelief and actual defiance of God in places high and low.

In recent years, tremendous strides have been made in scientific and medical circles. More is being done than ever before to

safeguard the physical health and well-being of human beings from the cradle to the grave. Boys and girls never had so many educational, cultural and recreational opportunities.

During the past year a handsome new junior high school has been going up across the street from where we live. It is well-equipped in every modern way.

Our old friend on the corner leans on his stick, scratches his head and ruminates, "Well, ma'am, when I was a boy our legs were strong enough to carry us to school, and we still had enough strength to do chores when we got home. Now we spend thousands of dollars for buses to take the youngsters to and from school so they won't have to over-exert themselves. Then we spend more thousands to build a fine gymnasium so they'll be sure to get enough exercise."

Nobody can deny the great benefits of much that has been done for the younger generation. But somewhere along the line something has been lost, something supremely precious that children can gain only through training and guidance in a truly Christian home. A small percentage of parents still maintain their family altar and lead their children in the right paths, through example as well as precept. But we must confess that these are in the minority.

I know a young minister who, for a whole day, walked up and down the busy streets of a large city as a sort of roving reporter, stopping people and asking them

the question, "What do you think of Jesus Christ?"

One young man replied, "I don't know, I'm sure. I never heard of Him."

Some said, "Don't bother me. I'm in a hurry."

A loudly dressed young woman asked "Is He the one who wrote the Bible?"

A middle-aged woman snapped, "Are you crazy?"

Turning from the busy thoroughfare, he went up to a quiet, residential street and rang a doorbell of a home. A sweet-faced woman came to the door.

The young minister said, "Good afternoon. I just wanted to ask you what you think of Jesus Christ."

The woman's face lighted up with a radiant smile. She exclaimed, "Oh, I think He's wonderful! I see you know Him, too. Come in, and let's talk about Him for a while."

So they had a heavenly time together, talking about Jesus and praising Him. And the young minister found that the children of that home were Christians, too.

Outdated

The librarian of a university recently told his helpers to remove from the shelves all scientific books which were more than ten years old, as they would be outdated. Many of the theories had been completely changed or discarded.

But the Bible has been proved right for centuries, and its eternal truths and teachings on moral laws and standards of life and conduct never have to be changed. A child taught these things never has to unlearn them. They stand sure forever. And the best place to learn them is in the home.

I don't think that children, however long they live, or however far they wander, ever really forget the faithful, religious training and the example of good Christian parents.

An artist who had painted many beautiful pictures was dissatisfied because he felt he had not painted *the one*, which was to be his masterpiece. While walking along a dusty road, he met a man of God and asked him if he could direct him to the most

beautiful thing in the world, as he desired to paint it.

"Faith," answered the man of God, "is the most beautiful thing in the world."

The artist later asked a young bride if she knew the most beautiful thing in the world.

The bride replied, "Love! Love builds poverty into riches, sweetens tears, makes much of little. Without it there is no beauty."

A weary soldier crossed the artist's path, and he asked him the same question.

"Peace is the most beautiful thing," replied the soldier. "War is the most ugly. Where you find peace you find beauty."

"Faith, love, peace—how can I paint them?" sadly thought the artist. Then he turned toward home. As he entered the door, it suddenly dawned on him that he had found the most beautiful thing in the world. Faith was in the eyes of his children. Love shone in his wife's smile. Here, in his own Christian home was the peace of which the soldier had spoken.

So the artist painted a picture that he called, "The Most Beautiful Thing in the World," and when it was finished it depicted a Christian home.



COOKING TIPS

You can tell whether a stray egg is cooked or raw by using this simple trick: place the egg on its side and spin it like a top. If the egg spins on an even keel, it's cooked. If it wobbles, it's raw!

* * *

A light coat of cooking oil applied to the rack before broiling fish prevents sticking. The finished food is more attractive and the rack can be washed clean without scraping and scouring.

MAGAZINE features

Niagara Falls—Magnificence Unrivalled

"THE universe does not afford its parallel" . . . So wrote Fr. Hennepin, Jesuit priest, in 1678. The occasion was his first sight of what we know today as Niagara Falls. The awesome sight must have burst upon him with an abruptness heralded only by the unceasing giant drumming of tens of thousands of tons of water leaping over the 2,100-foot wide lip of the cataract, to tumble 160 feet to the swirling, churning river below. In the intervening years many changes have taken place in the environs of the Falls. Yet, except for the fact that the Horseshoe Falls have receded somewhat, the Falls themselves are little changed.

Two vessels, both named *Maid of the Mist*, intrepidly sail the tossing waters at the cataract's base. From the safety of the balustraded boulevard you may discern sightseers in rain capes and hats passing to and from the Cave of the Winds.

The visitor today has a number of choices in viewing Niagara Falls. He may walk across the Rainbow Bridge, watching the ever-changing panorama below. He may take a trip on the Spanish Aero Car gondola; viewing

Mrs. Captain Maxena Wilson contributes the eighth article in an interesting series entitled "Know Your Canada".

the swirling water of the whirlpool is a fascinating sight. Also, there is a helicopter service, providing a panoramic view of the upper river, the cataracts, and Niagara Gorge. Then there is the 380-foot spire supporting a three-storey dome, which is occupied by dining facilities, including a revolving restaurant and an observation floor. In all, the Skylon rises to a height of 520 feet from ground level and 775 feet above the base of the falls.

Beyond the falls lies the city of Niagara Falls itself. Comfortable and spacious hotels and motels overlook the river, and the beautifully landscaped approach known as Niagara Boulevard extends 35 miles along the river from Fort Erie to Niagara-on-the-Lake.

Strollers along the Embankment, who brave the mist which often rises from the gorge 170 feet below to gently spray the unwary, may observe the giant

flood-lights which are trained on the falls and illuminate them at night, turning them into a kaleidoscope of ever-changing grandeur.

To add to the Fairyland effect of the night scene, Queen Victoria Park and Queenston Heights Park, some miles down the river, both become enchanted forests under the glow of landscape illumination. Six miles below the Falls the Ontario Hydro's Floral Clock is certainly worthy of a visit. Points of interest abound in Niagara Falls, Ontario. In the Tower Gallery of Table Rock House, reproductions in semi-precious stones of the Crown Jewels and Regalia are on exhibit. Worth a visit, as well, is the famous wax museum, Tussaud's of England, and an interesting Antique Car Museum. Music lovers especially will enjoy the famous Rainbow Bridge Carillon Tower, which contains 55 bells.

Niagara Falls is redolent with history—the Indian wars; the struggle between France and Britain for the possession of a continent; the United Empire Loyalists, and the war of 1812-14, all left their marks. In the latter war, Newark was burned to the ground. At the war's end, Fort George was abandoned and a new fort was built, fronting on Lake Ontario. It was called Fort Mississauga—long since abandoned, but standing as a memorial to those grim days on the Niagara Border. Its cannon never fired a shot in anger . . . which is another and happier reminder of the more than 150 years of peace which have existed between the United States and Canada.

Every year Niagara Falls plays host to more visitors than any other Canadian city. Many of these visitors are honeymooners. For many years, particularly toward the end of the nineteenth century, Niagara Falls—both New York and Ontario—was the Mecca of honeymooners. Visitors come in increasing numbers, because of the attraction of the mighty Falls, summer or winter, when they are clad in their glittering icy garments—their splendour never changes. Small wonder that this stupendous, awesome cataract is numbered high among the wonders of the world.



A pole can save a life

A POLE, an inner tube, a post and an old tin can could save lives in backyard swimming pools, an official of the American Red Cross said at a recent seminar of the Federation of Niagara Peninsula Safety Councils. He said the rescue unit should consist of:

- A post about four feet high near the water with "Think, Then Act" painted in red.
- An inner tube attached to a forty foot length of rope on a hook on the post. A piece of wood should be at the other end of the rope to prevent it slipping through a person's fingers.
- A bamboo pole the width of the pool to extend to someone struggling in the water.
- An inverted tin can nailed loosely to the top of the post so it can be revolved. A poster giving instructions for rescue and mouth-to-mouth resuscitation along with emergency telephone numbers should be attached to the can.

MUSICAL notes

BORN TO A BEAT!

WITHIN minutes of Joy Webb being born in a London, England, hospital, the rhythmic beat of a Salvation Army drum boomed outside the maternity ward. The officer-cadets band from the International Training College marched by on its way to Camberwell. It was the first sound Joy's mother heard after her daughter's birth. No better prophecy could have been made about this girl who was born to a beat and who was destined to form and lead a Salvationist music group which aroused more controversy than any in The Salvation Army's century-plus history.

Joy's grandfather had played in the Royal West Sussex Staff Band and composed military band music. Her father, when a boy, was first attracted to the Army by a drumming display in Coventry market place. As an officer, he founded The Drummers' Fraternal and in Salvationist eyes helped elevate the lowly drum from a stop-gap job for the newest recruit to its rightful place of musical respect. Today Brigadier Burnall Webb (R), with a team of expert percussionists, still demonstrates the effectiveness of rhythmic and display drumming to attract public attention to the Army's gospel witness.

This dual inheritance of music and rhythm found early expression in Joy's childhood. Surrounded by music, she instinctively made music. But her natural gift had to be directed and channelled; she accepted the discipline of piano and music lessons, and later voice training. She played music, talked music and, such was her lilting stride, seemed even to walk music.

Interesting Career

She had spent two years at the Army's International Training College (from 1954), served as a corps officer at two British evangelistic centres, and had been recalled to the college as a member of its staff when General Frederick Coutts made a comment to newspaper reporters which was to be the spark that ignited the rhythmic conflagration.

At the press conference which marked his first day in office as the Army's international leader, General Coutts declared that the Army would not hesitate to add the guitar to its musical armoury if by any means it might save some. "Where were these guitars?" asked the reporters—and



CAPTAIN JOY WEBB

who will be visiting Canada in November

immediately a world-power publicity searchlight beamed on Captain Joy Webb and the handful of cadets with whom she had experimentally tried rhythmic song playing and singing in street meetings.

Television presented "the Salvation Army pop group"; the viewers clamoured for more. Every British national newspaper and many overseas told the Joystrings' story. Britain's biggest record company asked the group to make a single disc and astonishingly 'It's an open secret' (written by Joy after hearing the modern-version New Testament text, 'Our love for Christ is an open secret') hit the "pop" charts.

One of London's most sophisticated night clubs, The Blue Angel, invited the group to appear in its 1 a.m. cabaret show, and for three nights capacity audiences heard the gospel message in rhythmic song and personal testimony. A battery of TV cameras filmed the appearances; pressmen from world agencies flashed cameras incessantly.

Captain Webb found herself the target of probing questions from reporters and TV interviewers. She didn't flap; the cameras didn't seem to worry her at all. Her only concern seemed to be that people should understand what she was doing and why.

More discs followed; television appearances became regular, including one series lasting eighteen successive Sunday nights; campaigns overseas were conducted; stage personalities gave the group slots in their programmes; H.M. Queen Elizabeth II invited the group to a Buckingham Palace Garden Party and Captain Webb found herself in her usual role of explaining the group's work but this time to Britain's gracious Sovereign.

But prisons and cathedrals, town halls and schools, theatres and churches were also the regular setting for Captain Webb and her colleagues. Almost always there was a pack-out attendance. And again, almost always, young people made decisions for Christ.

Hectic though the work was,

it was not nearly so taxing as the constant strain of explaining to sincerely anxious critics why this seemingly "way out" style of music presentation was being used by The Salvation Army—and with the blessing of its top leaders. But not always was the criticism objective or constructive—and that, for a sensitive, dedicated Christian young woman, was hardest of all to bear.

Five years after its commencement the Joystrings group disbanded in July, 1968, at a peak of its popularity. Members who had been cadets at its founding were now commissioned Captains and needed to fulfil their vocation in normal officership responsibilities. They had also married. But the hard pioneering work of showing that such music could be a valuable weapon in the Salvationists' armoury, if competently performed with professional standards, had clearly been demonstrated. And a new interest in a relevant Salvation Army had been gained.

In Britain alone some 200 other Army "pop" groups had sprung into being. There were many others overseas.

Directs Rhythm Groups

On the group's disbanding, Captain Joy Webb was appointed to oversee and counsel British rhythm groups. She is also asked to explore new avenues of contemporary music-making and has already established a fifty-strong youth chorus in South London which contributed to a BBC radio programme that was later beamed world-wide on the BBC's World Service network. With electronic organ, string bass and drums accompaniment, its lilting singing of songs mostly written by Joy is already immensely popular. Those with eyes to see prophesy that this new style chorus singing may well utterly transform the present Salvation Army songster brigade type of presentation.

An L.P. record of songs arranged by Captain Webb and sung by a Salvationist summer music school choir of 100 children has sold over 50,000 copies. A second L.P. in similar style was made in August, 1968, for release at Christmas.

Music that makes impact, that tells the Christian faith in a way that the present generation understands, is the only music that Captain Webb will present. "Anything else is a waste of time in evangelism" she insists firmly and with unanswerable logic.



Commissioner and Mrs. C. Wiseman
Winnipeg, Thurs.-Sun., Sept. 19-22 (Manitoba and North-West Ontario/Saskatchewan Congress); Winnipeg Harbour Light, Mon., Sept. 23; Burlington, Sat.-Sun., Sept. 28-29; Kingston, Sat.-Sun., Oct. 5-6; Toronto, Sat.-Sun., Oct. 19-20 (Metro Toronto Congress).

Commissioner and Mrs. S. Hepburn
Toronto, Sat.-Sun., Oct. 19-20 (Metro Toronto Congress).

Colonel and Mrs. L. Russell
House of Concord, Sun., Sept. 22 (a.m.).

Colonel and Mrs. L. Pindred
*Timmins, Sat.-Sun., Sept. 21-22; Kirkland Lake, Mon., Sept. 23; North Bay, Tues., Sept. 24; Burlington, Sat.-Sun., Oct. 5-6.
*Mrs. Pindred will not accompany.

Mrs. Colonel L. Pindred
West Toronto, Sat.-Sun., Sept. 21-22.
Colonel and Mrs. George Higgins: Hare Bay, Sun., Sept. 22 (a.m.); Gamba, Sun., Sept. 22 (p.m.); Lewisporte, Mon., Sept. 23; Twillingate, Tues., Sept. 24; Gander, Thurs., Sept. 26; Glovertown, Fri., Sept. 27; St. John's, Temple, Sun., Sept. 29 (a.m.); St. John's Citadel, Sun., Sept. 29 (p.m.); Kitchener, Sat.-Sun., Oct. 12-13.
Colonel and Mrs. William Ross: Brantford, Sat.-Sun., Sept. 21-22; Willowdale, Sun. (a.m.), Oct. 20.
Lieut.-Colonel and Mrs. Eric Coward: Brockville, Sat.-Sun., Oct. 12-13.

WILLOWDALE WEDDING



Singing Company Leader Patricia McNeilly was recently married to Bandsman Robert Hilliard at Willowdale Corps. The wedding was conducted by the bride's father, Captain David McNeilly.

Newfoundland Premier Addresses Teachers

THE Premier for Newfoundland and Labrador, the Rt. Hon. J. R. Smallwood, was the guest speaker at the closing exercises of the annual summer course for student day school teachers in St. John's, Nfld.

Among those attending the course were thirty-five Salvation Army students who are now being placed in Army schools across the province. One of the students was Lieutenant Jacob Smith (now stationed at Englee, Nfld.), who represented the student body and faculty in expressing thanks to Premier Smallwood for the interest shown by his attendance at this function each year. Earlier in the proceedings, Dr. Smallwood had stressed the need for dedicated teachers who would work for every child in the classroom. "Teachers will leave an imprint forever on the child" and he hoped it would be an imprint for good.

Lieut.-Colonel and Mrs. H. G. Roberts: Collingwood, Sat.-Sun., Sept. 21-22; Fort Erie, Sat.-Sun., Sept. 28-29.
Brigadier and Mrs. Thomas Ellwood: Belleville, Sun., Oct. 6.
Brigadier and Mrs. Cyril Fisher: Ottawa, Sun., Sept. 29.
Mrs. Brigadier Cyril Fisher: Owen Sound, Sun., Sept. 22.
Brigadier Doris Fisher: Kingston, Sun., Sept. 22; Danforth, Sun., Sept. 29; Burlington, Tues., Oct. 1.
Brigadier and Mrs. James Sloan: St. Stephen, Sun., Sept. 22; Saint John, Fri.-Mon., Sept. 27-30.
Brigadier and Mrs. Leslie Titcombe: Nanaimo, Sat.-Sun., Oct. 5-6.
TERRITORIAL EVANGELISTS—
Major and Mrs. George Clarke: Fredericton, Sat.-Sun., Sept. 21-22; Saint John, Tues.-Wed., Sept. 24-25; Tisdale, Tues.-Mon., Oct. 15-21.
Captain William Clarke: Somerset, Sat.-Fri., Sept. 21-22; Cedar Hill, Sat.-Sun., Sept. 28-29; Red Deer, Sat.-Thurs., Oct. 5-10; Alberta Congress, Sat.-Mon., Oct. 12-14; Forest Lawn, Tues.-Sun., Oct. 15-20.

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS PROMOTIONS

To be Brigadier
Major John Viele
To be Captain
Lieutenant Nelson Gillespie

APPOINTMENTS

Brigadier Victor MacLean, Correctional Services Officer, Kingston; Major Ivan Jackson, Correctional Services Officer, Calgary; Captain Orville Cole, Canyon City Corps and school.

MARRIAGE

Lieutenant Daniel Connor, out of Windsor Citadel, Ont., on June 26, 1966, and now stationed at Napanee, Ont., to Lieutenant Darlene LeDahl, out of South Burnaby, B.C., on June 13, 1965; on August 17, 1968, at Kingston, Ont., by Lieut.-Colonel Wilfred Hawkes.

Clarence Wiseman

Territorial Commander



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RELIGION IN THE NEWS

• **GENEVA** — A second medical team, consisting of a doctor, three nurses and two specialized relief workers, all Danes, has been sent recently by the World Council of Churches to work in the Nigerian war zones. They will be attached to the Christian Council of Nigeria but seconded to the International Committee of the Red Cross. Their medical supplies were to be augmented by a plane-load of medicines, vaccines and other necessities to be flown to Nigeria under charter to the World Council. During the Fourth Assembly of the World Council at Uppsala, authorization was given to an appeal for three million dollars in cash to expand and intensify relief services for war victims on both sides of the Nigerian conflict.

• **NEW YORK** — Under the sponsorship of the New York Bible Society, about 100 Bible scholars have commenced a new translation of the Scriptures. The group will strive to avoid theological and ecclesiastical bias, having as its aim the provision of the Scriptures in modern English, doing for our day that which the King James Version did for its day. This project dates back to August, 1965, when evangelical scholars were invited to meet to evaluate the need for a new translation. Through co-operative effort, the group plans to produce a translation which will be widely accepted by the Christian public in North America and many English-speaking countries abroad.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

CASTAGNER, Nancy Ruby (née Brown). Approximate age—45. Born in or near Port Hope, Ontario. Husband—Joseph A. Castagner. Is separated or divorced. Was working in or near New York, but could have returned to Canada. Her married daughter, Jocelyn Pamela, and her son, Roland Douglas, anxiously seek her. 68-411

HICKS, Matthew Charles (or Kenneth Charles). Born September 1, 1888, in Lecklade, Glos., England. Parents are Matthew and Selina Hicks (née Iles). By trade was a butcher. To Canada in 1907 and is believed to have married here. When last heard from in 1938 his address was Fort Garry Hotel, Winnipeg. His sister, Mrs. E. A. Vick, of England, is anxious for news of him. 68-410

KOSKINEN, Emil Arvid. Born October 30, 1892, at Mantsala, Finland. Parents were Maurits and Amanda Koskinen. He married Olga Aleksandra (née Nyqvist), born May 1, 1893. By trade was a blacksmith. Came to Canada in October, 1925, and in 1958 lived at Wahnapiitao, Ontario. A son, Pertti, living in Finland, enquires. 68-404

LACROIX, John Noel. Sometimes called Pete or Peter. Born January 4, 1932, in Chapleau, Ont. Parents: Arsenne and Blanche (deceased) Lacroix. Married. Was a building superintendent for Herb's Properties, Downsview, Ont. Has been depressed since March of this year. His wife, the former Sonja Grovet, is most anxious to contact him. Please get in touch with us. 68-407

METIAINEN, Armas. Born in 1904, at Virolahti, Finland. Parents: Matti and

ACSAL
Presents
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Featuring
CAPTAIN JOY WEBB
(Formerly leader of the Joy Strings)
MUSIC FOR MODERNS
Saturday, November 2, 1968
at
The Toronto Temple
Watch for further details

This is Joy

LATER this year Hodder and Stoughton are bringing out a paperback *This is Joy*. The publishers feel that the personal story of Captain Webb would be attractive to young people after the fashion of their recent success with the story of Cliff Richard, converted pop singer who has assisted Dr. Billy Graham.

FOR SALE

120 bass accordion—\$60.00 or nearest offer. Write to: Corps Sergeant-Major Dany Fowler, Hespeler, Ontario.

FOR SALE

Buttoned speaker uniform, size 24½. Telephone 774-3015
Mrs. June MacKeigan,
R.R. # 6, Dunnville, Ontario.

INSTRUMENTS NEEDED

A small Ontario corps requires several brass instruments, particularly a trombone and a horn. Please send offers of help to: the Commanding Officer, Box 218, Hanover, Ontario.

CARETAKER WANTED

Salvationist couple in good standing required for caretaking duties and other responsibilities at the Moncton Citadel. Information and application may be had by contacting the Corps Officer, 16 Church Street, Moncton, N.B.

Milna Metlainen. Came to Canada in 1928. In 1965, he lived in Port Arthur, Ontario. A brother, Tolvo, of Finland, enquires. 68-408

ROBERTSON, Thomas (Gowed). Born July 11, 1929, in Glasgow, Scotland. Married to Mary Robertson (née Moore). Children are John (7), Andrew (6), Dianne (1½). His sister, Mrs. Ann Keltie, is most anxious to find him as she and her family have come to Canada to live. We have their address. 67-459

SMARTT, Frederick Noel. Born September 22, 1936, in Belfast, Ireland. Was a costing clerk and garage mechanic. Marital status unknown. Lived in Willowdale, Ontario. To Canada in January, 1957. His father enquires. Mother is very anxious for news. Please write them and us. 68-359

TAENZER, Amalia (née Weidmann). Could be known as Olga Petrova or Julia Hensabee. Parents: Andreas and Julianne Weidmann. Married to Alfred Taenzler, who seeks her. Is anxious for her return and hopes for reconciliation. Their son, Robert Thomas Taenzler, is with mother. In 1964, they were in Toronto, Ontario, but it is possible they could now be in Red Deer, Alberta, area. 68-408

WILLIAMS, Betty Mae. Could use the surname of Young. Is about thirty. Her daughter, Robin Elizabeth Williams, is with her. Has not been in touch with enquiring mother since March 4, 1968. The mother is concerned about her daughter and about her granddaughter. Please contact inquirer or us. We have address. 68-409

5—A PLACE FOR THE LIFTING OF BURDENS

*Here is the place for the lifting of burdens;
Here is the place where God answers prayer.*

"FISH Bob" was one whom we had captured from "inside the Arches". To look at him was enough to see that he carried a load of care, but never sufficient to plumb the depth of well-nigh unsufferable despair into which he was often plunged. "'Tis no good putting all your troubles in the front window," he would say, "specially if you're s'posed to be a follower of 'Im who said, *Let not your 'eart be troubled*. I s'pose 'E knows that those who try to love 'Im will have temptations, and so 'E's give 'Is promise about 'grace sufficient'. But there's times, comrades, when I can't 'elp showing it, specially as most of my troubles are of my own makin'. If I'd come to Jesus when I was a young chap I shouldn't 'a' been in the trouble I am today."

He was quite honest with himself and to those who attempted to commiserate with him concerning his termagant wife and wayward son. "If I'd been lovin' the Lord when I married 'er, I shouldn't 'a' done it." It was a muddled way of putting it, but then his circumstances were muddled, and we knew what he meant. "If I'd sought 'Is guidance then, same as I do now, I'd 'a' been showed someone better. But I took 'er for better nor worse, and I s'pect the Lord'll 'elp me to carry the 'worse' till 'E changes it for the 'better'."

It was hard to believe that Mrs. Bob would ever alter. Her habits of nagging and constant tippling were as ingrained in her nature as was the grime in the seams of her scraggy, withered neck; as permanent as the cobwebs and general untidiness of the cottage she defiantly termed "my 'ouse and my 'ome". More than one officer had sought to influence her for good. A bluff outspoken officer, a North countryman, had aroused her wrath by bluntly telling her that "it would be a decent thing for her and her husband if she washed herself for a change". Mrs. Bob gave him a wash — with the contents of a potato saucepan which she threw over him, accompanying it with the saucepan itself. "You shouldn't 'a' said anything, Captain," said Bob. "If I can put up wi' it for always, surlie you could 'a' done for ten minutes."

If Fish Bob's heart was often heavy with this double load of disgrace, there were times when it literally ached with a yearning that God "would do somethin' d'sprate" for him and his. "Oh, Father!" he would say, "if You saved me in my sin and laziness, and took away my bad temper an' all that, why won't You do it for them two? Oh, please do it, Father!"

And the Heavenly Father did it. It was not an officer who was the means of it, but a mere girl; one who in these days would be on the corps cadet roll. She had it laid on her heart that Mrs. Bob was a splendid target for salvation enterprise, and for putting

into effect the Founder's slogan: "Go for souls, and go for the worst!"

She said nothing about it to anybody in the corps, but one Saturday afternoon, when she thought Mrs. Bob would be well away in the public house, she made her way to the pestiferous cottage in Slade Street, and, in the space of three or four hours, made such a difference that the house was unrecognizable. She scrubbed and routed and dusted and polished until the place, still dingy to some eyes, was transformed. She even provided curtains for the front windows, where there had been none in years. Then she slipped away, not knowing that two of the neighbours had seen both her coming and going and were soon inspect-

the forbidden territory. Sally was there all ready for them. The aforesaid neighbours, out of the kindness of their hearts, had told of the visit of the Army girl, quite expecting that their crony would be grateful to her for what they called "a free char". Sally was minded otherwise; "I'll have none of his fancy girls coming into my house with her free charing!"

Knowing nothing of the waiting storm, the Army lassie came tripping along the street. "That's 'er you ought to be thanking", said the neighbours. Sally prepared for the attack. She strode across the cobble-stones to where the girl stood with her head bent in prayer. When the lassie opened her eyes it was to be confronted by the glaring eyes of the older woman — her lean, scraggy form

The Old Corps

by EDWARD H. JOY

ing her handiwork. "What will Sally say when she sees it?" they queried.

When Sally returned she was not too drunk to recognize the alteration, and it added to the fuel of fire already flaming in her breast. Before she came in, however, her husband had seen that someone had been at work, and, putting it down as the result of the officer's visitation, he waited for the storm.

Next morning the Army's open-air meeting was "outside the Arches" — that is, at the end of Slade Street, on the border of

stooping over her — and to have a bony fist shaken in her face.

I cannot expect to make you believe how suddenly it happened. What conquered the old virago might be beyond your comprehension; you will understand only if you are among those who believe that "with God all things are possible". Sally stood as if transfixed. Her arm still raised, her fist still clenched, she was leaning toward the girl, but the stream of her abuse was stayed. It was as if an unseen power had stricken her helpless and dumb. And all that had happened was that the Army girl had smiled at her and said, "God bless you!" At least that was all that had been seen or heard!

I have no skill to tell what happened then; all I know is that "the march was late in coming in," to the intense annoyance of the non-open-air fighters, and that such a crowd had not been known to gather around the Army in that spot in years. It had become:

*The place for the lifting of burdens,
The place where God answered prayer.*

The hitherto slatternly cottage in Slade Street became a Bethel where God was wont to be worshipped; and Sally — you would never have known her for the same woman. She "trode delicately", it is true, when she made her first entry into the Army hall, not knowing what kind of a welcome her treatment of her husband had ensured for her, but it was into a close and sisterly comradeship she was received.

(To be continued)



At first she quailed before the threatening tempest; then she smiled. Smiled as if all the love of heaven was in her eyes.



the war cry

No. 4374

TORONTO, SEPTEMBER 21, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

EDWARD LOCHEAD spent fifty-five years searching the whole world over for Utopia. He found it on January 17, 1960. Born in Deloraine, Manitoba, Ted came west to Vancouver with his family at an early age.

His father was a successful lumber merchant and Ted, along with his three brothers and four sisters, wanted for nothing in the early years.

Ted took work as a "newsie" as a youngster and when only fourteen struck out on his own, working in the shipyards during World War I.

There, thrown in with older men, who worked hard and drank harder, Ted was

which was a lot of money in the 30's. He lived in the most luxurious hotels and ate in the finest restaurants and drank the smoothest, most aged liquor money could buy. Ted drifted into the rackets in Honolulu, becoming one of that city's largest bootleggers. But he reckoned without alcohol. It had become master.

He married an American girl in Honolulu. A short time later she went to California on a visit, and never returned. She died at home, thousands of miles from her husband.

Ted became bitter, drinking continuously and finally he could no longer cope with the problems arising in his various enter-

And then, Lucky Lohead's luck changed. Luck? No. Bound by sin, stumbling through life as a common labourer, broken in health and spirit, Ted wound up on Vancouver's Skid Road, and before long was patronizing the soup kitchen. What more likely place to come to the end of the search for peace and happiness, to find the Garden of Eden he had fruitlessly sought for so many years!

On a cold, wet night in January, 1960, Ted walked into the large chapel at Harbour Light for a bowl of soup and to get warm. He was confronted with the declaration: "CHRIST IS THE ANSWER TO YOUR EVERY NEED".

A few nights later Ted responded to the invitation to kneel at the Penitent-form to yield his life to Christ. "That's where I found my paradise," says Ted. "There I met God and knew my search was over."

As is God's way, once Ted had fully committed himself and began to confess Christ to his fellow-men, things began to happen at an unbelievable pace.

A notation on Ted's personal record, kept on file, tells the whole story, where Major Wm. Leslie recorded Ted's decision and noted, "he never looked back".

It wasn't long before Ted, with a Spirit-filled life, was eligible to put on the Salvation Army uniform and take his place at Harbour Light helping others. But that wasn't all God had prepared for Ted. There was also a lovely flower growing in the garden. The flower was a Salvation Army lass from the Grandview Corps, who had been widowed. Ted met Ruth at Harbour Light and wasted no time making her Mrs. Ted Lohead. And to top it all off, Ruth brought to their union, a son and daughter, and today Ted is a proud grandfather.

The intervening years have been a succession of needs met, victories won and rewards without price. Whenever Ted takes stock, with his new sense of values, he finds a wife and family, a car, a home, and a job at Harbour Light which is second in importance only to the officers in charge.

Today Ted is a conglomeration of public relations man, purchasing agent, bargain hunter and traffic manager, as he uses his talents for the furtherance of his Heavenly Father's Kingdom.

And, oh yes, Ted also is able to direct lost souls to the One who made his life on earth a paradise . . . a Garden of Eden.

HEAVEN IS HONOLULU

introduced to alcohol. At sixteen, he pulled up stakes in Vancouver, sailing out on a New Zealand passenger liner in his quest for paradise. On his first cruise Ted had his first taste of Honolulu, and immediately was captivated by it and vowed to return.

After a nomadic life as a salesman that took him to all parts of North America, Ted went to stay with a sister and her husband in California. After short spurts of employment as a salesman and restaurant manager, Ted got fed up and restless and his quest for peace took him once again to Honolulu, Hawaii.

On this lush tropic isle Ted continued in his selling career, making \$30 to \$50 daily,

prises and, with his health broken, he became, in his own words, "a beach bum, beach-comber and barfly". The roller-coaster downward was interrupted in 1941 when the Japanese attacked Pearl Harbour and the island's inhabitants were swept into a world conflict.

Ted went into the United States Army Engineers and served in the South Pacific. Post-war Honolulu was a glittering neon trap, just waiting for the thousands of servicemen who passed through each day. And Ted, with connections already secured with the top racketeers, plunged right back into bootlegging, running crap games and any other form of action battle-weary Americans had a desire for. Financially he had climbed to the top of the heap. It was not for nothing his colleagues nick-named him "Lucky".

But this wasn't paradise, it couldn't be, for there was anything but peace and contentment in his life. Disillusioned, Ted sailed home to Vancouver and knocked around, working sporadically, by now a captive, confirmed chronic alcoholic.



Ted and Ruth, happily wed

**-- so thought LUCKY LOCHEAD
but life was hell till he found
heaven in Skid Road, Vancouver**